

# THE BOOK OF MORMON.

## An Essay on its Claims and Prophecies,

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Among the many remarkable discoveries of this very remarkable and productive generation, the Book of Mormon occupies no very ordinary place. There is no book in the English language, or perhaps in any other, that has received so widespread and bitter denunciation from both press and pulpit, as the Book of Mormon; nor is there anything, looking at it from our Mormon standpoint, having well investigated and tested its claims, that is, we feel, more unjust and undeserved.

Briefly, it claims to be an abridgment of the sacred records kept by the forefathers of the aborigines of this American Continent, very much as the Bible is such a record of the Israelites, on the Eastern Continent.

It claims that the American Indians, as we call them, are but a remnant of a once great and powerful nation, which sprang from a few families of the lineage of the Patriarch Joseph, who were brought to this land under the immediate direction of God, a little previous to the Babylonish Captivity. This history extends over a period of about one thousand years, ending about the close of the fourth century of the Christian era. This Book informs us that these people brought with them the Five Books of Moses, written upon brass plates, and the prophecies of the Holy Prophets given from the days of Adam down to the time of their departure from the Land of Palestine; and includes some of the prophecies of Jeremiah. That this people sometime after their coming here divided into two peoples; the one called Nephites, being led by prophets, who led them by the counsels of God, warned them of judgments, and often led them successfully in battle against the other people, who were called Lamanites, who became regardless of God, and his counsels, and were cruel, revengeful, and terrible; delighting in wars, robbery, and bloodshed, seeking continually, to utterly destroy their brethren, the Nephites, from the face of the earth.

These prophets, we are informed, predicted many great national events: foretold the coming ministry, persecution, crucifixion, and resurrection of Jesus Christ, pointed out signs that would be given on this land, both of his birth and of his death, and

finally, that he should after his resurrection appear to and manifest himself to the righteous on this land; that he should greatly bless them, and establish his church among them, and that it would continue for some four hundred years afterward. That at the time of the crucifixion of Christ, there were great darkness all over this land; that the earth groaned and the rocks rent; that many cities were sunk, and waters came up in their stead; that others took fire and burned up, and that mountains were carried up upon others, and that so great were the judgments over all this land because of the wickedness of a great part of the people, that the whole face of this Northern Continent of America was changed from its usual and natural appearance. That it was while in the act of weeping and mourning for the loss of their kindred and people after the darkness had receded, and the quakings of the earth had ceased, that Jesus stood in their midst, in his glory, and ministered unto them as he had ministered to the saints in Jerusalem. Now, it was the desire and the prayer of the righteous upon this land, that the gospel of Jesus Christ, as had been among them, in its purity should be preserved, and come by way of the Gentiles to their posterity in the latter days; having full knowledge by the spirit of prophecy, that the Gentiles would in the future, be led to discover and inhabit this land. Accordingly a prophet of the name of Mormon, being the last but one among them, was commanded of the Lord to make an abridgment of all the sacred writings had among them, which he did, and put all in the hands of his son Moroni, who also by command of the Lord hid them up in a hill which he calls Cumorah, where they have lain from about the close of the fourth century till they were delivered, by the direction of an angel, into the hands of Joseph Smith, in 1829, who, we are informed, translated them by the gift and power of God, into the English language. This book is therefore called the Book of Mormon, because of its being an abridgment of sacred things by the Prophet Mormon. Here we must refer the reader who wishes to get a further knowledge of these things to the works of different other authors, who have given a more particular account of these matters, as Oliver Cowdery's Letters, Oson Pratt's Visions of Joseph the Seer; A Voice of Warning to all Nations, by Parley P. Pratt, and others.

Notwithstanding the cruel and pious slander, and priestly and editorial denunciation, which the Book of Mormon has passed through, it still remains one of one of those celebrated light houses, imbedded and bolted into the solid rock, against which the immense billows and mountain waves of ocean may foam and swell and dash themselves, but pass by to their own place, leaving it entirely uninjured and still casting its cheering light to guide the tempest-tossed mariner and send him on his way rejoicing. Again it would remind one of some grand hidden treasure, which the more it is tested the better one is satisfied of its golden genuineness. Or of a true witness at court who, the more he is buffeted, brow-beaten, and roughly handled by his opponent, the better are the court and an honest jury satisfied of his veracity.

Here we will say a few things which we feel we can say of the Book of Mormon, in truth, and without fear of successful contradiction.

I That there is not a man, nor set of men, upon the face of

the earth capable, of proving the Book of Mormon an imposition.

2. That there is not a man, nor set of men, on earth, who can give any well-grounded reason for rejecting it, as a revelation from God.

3. That it is supported as a revelation from God by a number of witnesses, such as are sufficient to settle or decide any case in law or equity, anywhere under heaven, in a court of justice.

4. That it harmonizes with archaeology, chronology, and history, and is not opposed in any way to science.

5. That the more thoroughly it is investigated, examined, and tested by the unerring laws of truth, the better one is satisfied of its claim of being a divine record.

6. There is not a line in the Book of Mormon that opposes in any way the divine teachings of the Bible.

7. There is not a true Mormon on earth, man or woman, but will say that the perusal, study, and investigation of the contents and claims of the Book of Mormon, has given them at least double the regard for the Bible and its teachings, that they ever could have without that Book.

8. That the faith of the Mormons in the promises and decrees of God as set forth in the Bible, is at least doubled by means of the Book of Mormon.

9. That they are much better men and woman in every way with the Book of Mormon, than they would ever have been without it.

10. That it is impossible that, as a people, they could ever have endured the persecution, the privations, want, and destitution consequent upon the whole people being several times robbed and driven from their homes, and accomplished the prodigious undertakings which their enemies give them the credit of accomplishing, in the same length of time, if they had no faith in the Book of Mormon.

11. That the temperance, chastity, industry, cheerfulness, fair dealing, general devotion, and self-denial of the Mormon people which many distinguished Gentiles have given them credit for, is due in great measure to their faith in the Book of Mormon, and in Joseph Smith as a prophet of God.

12. That there are various conjectures and theories among the learned as to the origin and authorship of the Book of Mormon, each making war upon the other, and no two of them alike; the whole making a very grand bundle of contradictions.

To this we must add that the chief means resorted to as a weapon against the Book of Mormon, is the constant effort to blacken the character of Joseph Smith, and his early associates, in order to render them infamous, and their testimony worthless; relying upon slander and defamation instead of testing the book on its own merits and letting it stand or fall on that. In these matters, these reverend and learned gentlemen exhibit a skill in knavery, and the perversion of facts and history that is at once so unblushing and reckless as to make it difficult to find a parallel elsewhere.

Now then, we ask where is the sin of believing in the Book of Mormon as a revelation from God? The almighty requires men to have a living faith in him and in his promises, precepts and commandments, and that they be obedient, temperate, chaste,

industrious, sober, kind, gentle, persevering, and just; and our enemies being the judges, we know of no people on earth, where these good traits are possessed in so high a degree, as among the Mormons.

But is this all that can be said of the Book of Mormon? Most assuredly it is not. The Book of Mormon, besides being correct in doctrine, and in perfect harmony with the New Testament, making many things in it of vital interest, but in dispute among the learned, very plain and easy to the understanding of the simplest capacity, contains also many important prophecies in relation to this present generation, many of which are fulfilled and are still fulfilling since it came forth in 1830, prophecies which, let us say, no human foresight, however sagacious, could have anticipated or expected.

And now that Joseph Smith, a mere youth, with but a common school education, and very meagre at that, being very poorly able to write his own name or commit his thoughts to paper, could by his own unaided judgment have foretold such events as have taken place since the Book of Mormon was printed, with such accuracy and precision, is merely preposterous.

First. The Book of Mormon gives us to understand that after its publication into the English which took place in 1830 that "many will believe the words of the book," "and the Jews which are scattered, shall begin to believe in Christ, and they shall begin to gather in upon the face of the land. And it shall come to pass that the Lord God shall commence his work among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth." (2d Book of Nephi, chap. 12) *(That is, the point of Israel)*

For such a youth, with such an education, to predict such events with such remarkable certainty, is certainly most extraordinary to say the least of it. To say nothing of the fulfillment of the saying that many should believe in the Book of Mormon after its publication—verified in so remarkable a manner, and still going on—the prediction that the Jews who had been scattered in all nations for over seventeen centuries, should begin to return to their own lands, was something that no man, unaided by inspiration, could have the least hope would take place. Yet this has actually taken place, and many thousand Jews are now living in Palestine, though at the time of the coming forth of the Book of Mormon they were prevented from returning to that land by some of the severest enactments passed by the Turkish government against it. Enactments which we understand, forbade any more than three hundred Jews to reside there at any time.

Moreover upon the statute books of nearly all nations up to this time, there had been very illiberal and oppressive laws enacted against the Jews; but since then, these laws have been and still are repealing one by one, till scarcely any of them now remain in force anywhere; and the Jews are now as free to exercise the rights of citizenship in nearly all nations, as any of the people of those nations themselves. Consequently they have not only returned in many thousands to the long sought lands of their fathers, but the way for the entire return of all the Jews from all lands who wish to do so has been, and is being constantly prepared, and every hindrance to it is being removed. Again, the number of Jews who have become believers

in Jesus Christ as their long-expected Messiah, since the Book of Mormon has been published, is very remarkable.

Second. The Book of Mormon tells us that the fullness of the gospel as it is contained in that Book, must first go to the nations of the Gentiles, and then it must go to all the House of Israel, who are scattered upon all the face of the earth, to gather them out of all countries, and establish them in their own lands, no more to be scattered for ever. (1st Book of Nephi, chap. 3, par. 46-47; chap. 4-5.)

And now when we see the Gospel as contained in the Book of Mormon harmonizing and uniting as it does with the New Testament, and, as it were, making these two Books one, going into all nations, and bringing many thousands of the honest in heart out of all these countries year after year, till now it has gone into nearly all Europe and many other countries, we cannot hide it from ourselves if we would, that this very gospel will yet soon go to all Israel; and that by means of it, Israel will be gathered from all lands. What indeed shall hinder it from accomplishing this great mission? *utter foolishness.*

Nothing on earth is easier than to ~~publish~~ ~~see~~ ~~things~~; but to predict a thing that will be truly fulfilled in every particular, is altogether another and different thing.

The carrying of the gospel of Jesus Christ as taught in the Book of Mormon and the New Testament to the nations of the earth, without purse or scrip, is attended with a good deal of sacrifice upon the part of those who do it, and is most certainly no child's play.

The sacrifice of home, family, friends, and the neglect of business for long periods of time to travel in a foreign country, meeting constantly the scorn, reproach, and buffetings of a fashionable clergy, and their fashionable and refined congregations, strangers in strange lands, without knowing from day to day where one was going to lay his head, or break the bread of life; and where countless impediments and opposition are laid in the way to prevent the spread of this gospel; where one has constantly to look to God, and him alone, to make provisions for one's natural wants, is self evidently a state of mind that it takes much more to bring about than the mere misguided utterances or prophecies of a vain impostor.

Those who imagine such things natural to man, give Joseph Smith greatly more credit for foresight and natural ability, than any Mormon can give him credit for, we must emphatically assure the reader.

The orthodox clergy of the present day are oft at their wits ends to know how to get up revivals and make converts, but many times utterly fail. Yet they say that Mormonism spreads and increases its converts with a rapidity unequalled by any other church or denomination. But why don't those very shrewd clergymen who pretend they "know all about Jo Smith," and "how Mormonism was conjured up," originate some creditable and praiseworthy plan of reviving their tottering churches, if it is a matter which a "vile impostor," such as they imagine Joseph Smith to be, can accomplish so easily?

Third. The Book of Mormon, in various places in it, teaches that every man in every age, and of all conditions, from the days of Adam down to the present day, and onward to the second coming of Christ in the latter days, who is honestly

seeking the kingdom of God, to know the will of God, and the way of salvation, that he may be saved, and avoid being deceived by the cunning craftiness of men or devils, has a right to receive revelation from God, and the manifestations of his Holy Spirit as it was enjoyed in the apostolic times and in the days of Moses; as for instance: "For he that diligently seeketh shall find, and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times (that is, in the sixth century before Christ) as in times of old; and as well in times of old, as in times to come;" assuring us that God is the same yesterday, to day, and forever; and that "his course is one eternal round." (1st Book of Nephi, chap. 3, par. 9.) Again; "when ye shall receive these things," that is, the Book of Mormon, "I would exhort you that ye would ask God, the eternal Father, if these things are not true; and if ye shall ask with a sincere heart with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost ye may know the truth of all things." \* \* \* "And Christ truly said unto our fathers, if ye have faith, ye can do all things which is expedient unto me. And now I speak unto all the ends of the earth, that if the day cometh, that the gifts and power of God shall be done away among you, it shall be because of unbelief. And woe be unto the children of men, if this be the case; for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the gifts and power of God. And woe unto them that shall do these things away and die, for they shall die in their sins, and they cannot be saved in the kingdom of God." (See chap. 10, Book of Moroni, Book of Mormon.)

While the leaders of the many churches of the present day have been denouncing the precious things of the Book of Mormon, as imposition and fraud, they have not been aware that many Latterday Saints or Mormons have, through the prayer of faith in the name of Jesus Christ according to the above admonitions, and also many such admonitions of the New Testament, obtained for themselves a certain knowledge that the Book of Mormon and the revelations of Joseph Smith are true; a knowledge which makes their hearts glad and that gives them a peace, a courage, and a consolation that the world and the orthodox clergy know nothing about. And herein, we may truly say is the key to their success in building up that church under every known difficulty, adversity, and opposition. This is why the Mormon people increase in such a ratio as it does, while the churches that denounce and oppose them constantly decay.

We have quoted the above sayings as prophetic, simply because neither Mormons nor any other people, know that they are true, till they search and compare them with the scriptures, and test them by the prayer of faith, as above admonished and required; and we feel safe in saying that very few Mormons, if indeed there are any, have ever went out to preach the gospel, who could not say that they knew their faith was true by evidence that they could not possibly be mistaken in; for God has shown it to them by one or another of those various gifts, by which he manifested himself to men and women in days of old, who were faithful to his precepts.

All these precious gifts of God as possessed by the church of Christ in days of old, are possessed by the Latterday Saints, according as they follow the directions given in the Book of Mormon, and the New Testament; while the orthodox are everywhere preaching that revelation ceased in John the revelator; and since his day no more revelation is to be expected; giving all to understand that "our wisdom and our knowledge is now so all-sufficient that we no longer need revelation to guide us." O fools and madmen! Pray where did these learned divines get this precious knowledge from? Most truly not from the scriptures; for these, even the revelations of St. John themselves very gravely give the lie to all this. It is enough, however, for us that the scriptures from beginning to end, uphold the Book of Mormon and the Mormons in this matter of continued revelation, and very clearly condemn the enemies of it, in all generations, learned, and unlearned.

Take for instance the following: Heb. 5, 4-5. "No man taketh this honor," that is, the honor or office of the priesthood "unto himself, but he that is called of God as was Aaron;" and here we are also informed that even Jesus Christ did not glorify, or magnify himself by taking this honor until he was called to it by the Almighty, who said to him, "Thou art my beloved son, this day have I begotten thee." We contend then that, if no man can act in the name of God as a priest or minister, but he that is called of God as was Aaron, that is, by revelation, that all the so-called ministers and pastors of God throughout christianendom, are simply usurpers and impostors; for they every one, deny the necessity of revelation for any purpose whatever. This is rather severe language we know; but they will have to charge it upon the Almighty, and not upon the Mormon.

But this is not all, by very great odds. This same Paul who wrote the above, has also told us, that God has set in his church apostles and prophets, evangelists, pastors, and teachers with the various gifts of the Holy Ghost, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of church of Christ, *till we all come into the unity of the faith, and the knowledge of the son of God, into a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children tossed to and fro, and carried about by every wind of doctrine, by the slight of men, and cunning craftiness, whereby they be in wait to deceive.*" (Ephes. 4, 8-13. See also 12-14 chapters of Paul's First Epistle to the Corinthians.) Every reasonable man should know that if the church in Paul's day could not be perfected, nor edified, nor kept in the unity of faith, and from being carried about by every wind of doctrine, and the cunning craftiness of deceivers without apostles, prophets, and evangelists called of God, as was Aaron, that is by revelations from God—for that was truly how Aaron was called (Exod. 28, 1.)—and possessed of the various gifts of the Holy Ghost to qualify them for their ministry, that surely such things cannot be done now without such officers, and gifts, in the church God.

The three chapters above referred to in 1st Cor. are occupied by Paul in showing the necessity of the gifts of the Holy Spirit of God, in the church, and at the conclusion he says, "If any man think himself to be a prophet, or spiritual, let him acknowl-  
edge that the things which I write unto you, are the command-

ments of God." (1st Cor. 14, 27.) That being the case then, it becomes a matter of the highest importance to all men, to know whether the Almighty has ever abrogated these commitments or not. But not only do we find no evidence of the abrogation of these most important commandments, but we find throughout the scriptures that they remain in full force, and must till the consummation of all things. A mere glance at modern christianism with its vast number of clashing and contradictory creeds, and contending priests and ministers, should convince any one that there is no "unity of faith" among them, and that men are carried about with every wind of doctrine, and misled upon nearly every principle of the faith of Jesus Christ, and that darkness everywhere covers the earth, and gross darkness the minds of all people, for want of revelation and the gifts of the Gospel, as set forth by Paul, and Jesus, and all the apostles. We find everywhere, the same need for all these precious things, that there has been at any time in the history of mankind. Nor is there the slightest hope that it will ever be any different among them until they begin to regard the Almighty as all prophets and apostles regarded him; that is, as "a revealer of secrets," one "who revealeth the deep and secret things," who knows what is in the darkness, the light being ever with him. (Dcn. 2, 19-22, 28, 29, 47.)

Joseph in Egypt says, "Do not interpretations belong to God?" In other words. Do not the revealing of all secrets of any importance to man, which cannot be settled by human wisdom, belong to him? (Gen. 40, 8.) Moses says, "Would to God that all the Lord's people were prophets, and that God would put his spirit upon them." (Num. 11, 25-29.) He did not teach men to trust to their own wisdom certainly.

Again he says, "The secret things belong unto God;" that is, they belong to God to reveal; "but the things that are revealed belong to us and our children for ever," etc. (Dent. 29, 29.)

Job says, "He (God) discovereth—revealeth—deep things out of darkness, and bringeth to light the shadow of death," or the place of the departed dead. (Job 12, 22.)

Paul says, "I would that ye all spake with tongues; but rather that ye prophesied; for greater is he that prophesieth, than he that speaketh in tongues, except he interpret, that the church may receive edifying;" that is enlightenment, strength, knowledge, wisdom, and encouragement in righteousness. (1st Cor. 14, 5.)

Solomon says, "Where there is no vision the people perish." (Prov. 29, 18.) And again he says, "Evil men understand not judgment; but they that seek the Lord understand all things," that is, they understand all that they enquire of God in relation to. (28, 5.) "I said not," says the Almighty, "to the House of Israel, 'seek ye me in vain.'" This shows very plainly that God has not only commanded men to seek knowledge from him, but that they will not seek it in vain. (Isa. 45, 19.) Saul's father once lost some asses, and sending his son to look for them, the latter failing to find them, was simple minded enough to go and enquire of God for them through Samuel the prophet. Samuel did not scold him nor call him superstitious nor anything of that kind; but seemed to be well pleased with the young man for so doing. (1st Sam 9 chap.)

Says Jesus, "what man is there of you who if his son ask for



bread will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then *being evil*, know how to give good gifts unto your children, how much more shall your heavenly Father give good things to them that ask him?" (Math. 7. 7-11.)

Notwithstanding all this, the clergy of all denominations, actually believe where an innocent young man, like Joseph Smith, who was suffering much in his mind in consequence of not knowing which of all the clashing systems of faith now on the earth was the true one, and was encouraged by various scriptures to enquire of God that he might know this most important thing, that God actually gave him a serpent when he asked for a fish;—simply deceived and bewildered him, when he asked to be enlightened upon *the most important question that was ever presented to man*. And when God answered him in a most glorious vision that none of them were right, and that they were all following erroneous and abominable creeds, it is no wonder that they all, with here and there a rare exception, persecuted him with a most bitter persecution, as their fathers of old persecuted the prophets, for telling them the truth.

The scriptures are full of evidence that "God is a revealer of secrets" to all mankind in every age, in every country, and to every people who call upon him faithfully, and even more; that he is actually well pleased with men and women and children, who seek knowledge and wisdom from him. Moreover, as the apostle James tells us he will not only not upbraid any man for asking him, but he will give him *liberally* of the things asked. (James 1. 5.)

Most unquestionably then, the Book of Mormon is right in contending for, and teaching the necessity of continued revelation from God; for the scriptures, when we once get the scales of sectarianism removed from our eyes, most truly condemn the priests and divines of all ages, who contend against revelation from God. Looking at all these things in the light of revelation we may truly say that all the gross delusions, deceptions, and frauds, that have in the shape of religion in all the past, cursed, blinded, oppressed, and deluded mankind, have been palmed upon them, and have been fostered and built up among men because they either would not enquire of God, or else knew not that it was their privilege so to do. In modern times it is this same disregard of revelation that has fostered, and fastened a hundred clashing and nonsensical creeds upon mankind, and led their advocates to contend one with another, and to so grossly pervert the written things of God, that almost every thinking man turns away from them in disgust and despair of finding that good way wherein if a man walk, he shall not stumble, but find rest to his soul.

Here we shall leave this matter with the reader to decide with himself whether God will not or ought not to give knowledge of revelation to the honest seeker after truth; and whether the Book of Mormon is right or wrong upon this subject.

To this we could have added a very considerable array of prophecy from the Bible showing unmistakably that God will in the near future reveal great things to the House of Israel, who are now scattered in all lands; preparatory to their being gathered to their own lands; but will not now.

The next point which we shall test on the veracity of the Book of Mormon is that it accuses the old mother church of

Rome of suppressing and taking away "many plain and precious parts" from the Bible, or the sacred writings of the prophets and apostles; so that after these writings came down through that church to the time of the Reformation, there are many precious things and covenants, which God had previously revealed and made with his people, entirely lacking: and that the object of this great and abominable church, as she is here called, in taking away these precious things, was that "he might blind the eyes and harden the hearts of the children of men." (See 1st Book of Nephi, chap. 3: 44.)

This raises another very serious question between the Book of Mormon and all those divines who say that "the canon of scripture is full, and we need no more revelation," &c. We are quite willing that the scriptures themselves shall decide this great point, either against the Book of Mormon, or against modern divines. We shall first examine Acts 3: 18 to 24. "But these things which God hath shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." It is here plain then that all the prophets of God, before Jesus Christ came into the world, had said at least something in reference to the sufferings, trials, persecutions, and death that Jesus was to die, but in looking over the prophecies of the Old Testament, we find it very sadly lacking in any such prophecies.

1st. In some eleven of the sixteen prophets now remaining in the Bible, there is not one word in reference to either the sufferings, death or coming of Jesus Christ; or in any way referring to him whatever; and 2d. there is so little of anything definite as to time or place referring to him in the five or six other prophets that remain, we feel at a loss—yes greatly at a loss—to know how the greater part of it could be applied to Christ, anyway.

Verses 22. "For Moses truly said unto the fathers, a prophet shall the Lord our God raise up unto you, of your brethren, like unto me: him shall ye hear in all things, whatsoever he shall say unto you;" &c.

True, we find these words in Deuteronomy, but how any one in the days of Christ could apply them unto him, without something more in the connection, clearly pointing to Christ, is anything but easy to see. At any rate if the Mormons should pick up a prophecy so indefinite in itself as to time, place, or tribe, and apply them to Joseph Smith for instance as proof that he was some great prophet promised in these days, we should expect that the whole christian world would laugh at us; and indeed who could blame them? The words as they now stand in the text are more pointed to Christ than they do to any other prophet before him.

Verses 21. "Yea and all the prophets from Samuel and those that follow after, as many as have spoken have likewise foretold of these days."

Now you may begin with the prophet Samuel—great a prophet as he was—and you cannot find a hint in all his writings, that alludes to Christ in the most distant manner whatever. Then go through the prophets Jeremiah, and Ezekiel—two other great prophets—and not a line is there in them that alludes to Christ or his times. Then turn to Hosea, Jonah, Amos, Nahum, Habakkuk, Obadiah, Zephaniah, and Haggai, and nothing in relation to Christ whatever is found in their

writings. And to these eleven prophets, all following Samuel, we may add some five other noted prophets who also followed Samuel, whose works are wholly and entirely lost, and who according to our text must have spoken of the days of Christ: As the Book of Nathan the Prophet; Book of Gad the Seer; (1st. Chron. 29:29.) The Book of the Prophecy of Amos, and Book of Iddo the Seer. (2d. Chron. 9:29.) And the Book of Shemaiah the Prophet, (2d. Chron. 12:15.)

So when we come to consider the little that is now remaining in reference to Christ in the other few Books, viz: Isaiah, Daniel, Joel, Zechariah, Malachi, and Psaumes, we find a good deal of difficulty in applying most of them to Christ's days at all: for a considerable part of even this, refers to the times of Christ's second coming and not to the first.

In connection with all this, including the saying that "Paul mightily (powerfully and overwhelmingly) convinced the Jews, and that publicly, shewing by the scriptures, that Jesus was the Christ," (Acts 18, 28, 9-23) we are compelled to believe that a wholesale robbery and suppression of holy scriptures have taken place since the fathers of the New Testament fell asleep. Surely Peter, on the day of Pentecost, in the presence of a host of Jews from all quarters of the globe, all of whom were in possession of these prophecies, could not have had the effrontery to tell this people of prophecies in relation to Christ, written in all these books that had never had an existence. And surely also, if in the days of Paul there were only the few isolated sayings in the prophecies, in relation to Christ, that we now find there, neither Paul, nor anyone else, could mightily convince the Jews or any other people that Jesus was the Christ. Had he only lived in our day, we cannot but think that he would have an up-hill business in convincing the Jews of that fact, with just such means.

The Book of Mormon then, so far, is a true witness in relation to "many plain and precious things" being taken away from the Holy scriptures. Again: "To him (Jesus) give all the prophets witness, that through his name, whosoever believeth in him shall have remission of sins." (Acts 10, 43.)

Here again the same lack of testimony is found; eleven of these prophets having nothing whatever remaining in relation to Christ, and five being entirely lost. And by the way, this text includes all the prophets since the world began, as well as those from Samuel afterward. So far from testimony being found in all the prophets that whosoever believed in Jesus Christ should receive a remission of their sins, we cannot find such testimony in any definite shape in any of them, except about two; but most any one who was a little particular would reject them as alluding very definitely to Christ, or to any known person in particular.

Here again is evidence of wholesale robbery and suppression of sacred things. Yet the chief Priests and Scribes of modern times tell us very gravely that "the canon of scripture is full and we need no more revelation or prophets!" An awful comment is this surely upon their wisdom and learning!

In the Book of Mormon we read that Joseph when in Egypt, prophesied very pointedly in regard to the raising up of Moses to deliver the house of Israel out of bondage in that nation. (2d chap. second Book of Nephi, par. 1.) In Stephen's apology,

*Opposite*  
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(Acts 7.) speaking of Moses when he had to flee out of Egypt, he says that "he supposed that his brethren would have understood that God, by his hand, would deliver them, but they understood not." (v. 25.) Now if there had been nothing written by any prophet previous to Moses, in relation to Moses being their deliverer, we do not see why Moses should suppose that Israel should expect or hope that he should be their deliverer any more than anybody else. To expect them to understand anything of that kind, without being informed of it by revelation, would be very unreasonable indeed. Hence this saying of Stephen is evidence of still more loss of sacred things.

Paul, in his defense before King Agrippa, says, "Having, therefore, obtained help of God, I continue unto this day, witnessing unto small and great, saying none other things than those which Moses and the prophets did say should come, that Christ should suffer, and that he should be the first that should rise from the dead," etc. (Acts, 26:22.) Here again we find loss of sacred things. First, there is not a word in all the writings of Moses that Christ should either suffer, or that he should be the first that should rise from the dead. Nor is there a line in all the prophets that he should be the first that should rise from the dead. Then again, Paul certainly taught some very important things in his preaching not now found in either Moses or the prophets; as baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost, and the sacrament of the Lord's supper. (Acts, 19:1 to 6; Rom., 6:1 to 6.) Then again, he taught "baptism for the dead,"—an ordinance now unknown to all the divines of modern Christendom, and nowhere mentioned now in either Moses or the prophets; and yet he says he said nothing in his preaching but what "Moses and the prophets did say should come," etc. This also indicates robbery and suppression of holy scripture, plain and sacred. (1st Cor., 15:16.) In another place, Paul reminds his followers that all Israel were all baptised into Moses in the cloud and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ." (1st Cor., 10:1 to 5.) Now the Book of Mormon teaches that the gospel as taught in the days of Jesus Christ and his apostles, is as old as Adam, and was preached among the antediluvians, and in Abraham's day, and that it was practiced by the Saints in all ages; and that faith, repentance, and baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, was known to them all. But though Paul tells us that all Israel were baptised in the days of Moses, and all ate of the same spiritual meat, and drank of the same spiritual drink of the gospel of Jesus Christ, (Heb. 4, 1, 2) yet there is not a line in all the Books of Moses, nor in the prophets that makes any mention of these ordinances being had among them from Adam to Christ. Here again is evidence of "plain and precious things" being robbed from the scriptures.

In his writings we find two epistles of his also lost. (See Col. 4, 16. 1st Cor. 5, 9.) If these things were all necessary in the days of old to the welfare of God's people, who will say that they are not necessary now? Who says that, "the canon of scripture is full?" God or man? Most certainly God has never said so.

On a certain occasion the Sadducees came to Jesus with a

question growing out of the Law of Moses in relation to marriage. That law required that as often as a man died, leaving a wife but no posterity that the next oldest brother should take her, and raise up posterity to his dead brother, "lest his name be lost in Israel" (Deut. 25, 5-10. Ruth 4, 9-12.)

Now said they, a certain case occurred where seven brothers had such a woman, one after the other, and all died leaving no posterity by her. "In the resurrection, therefore," said they, "whose wife of the seven shall she be?" for they all had her. Jesus answers, "ye do err, not knowing the scriptures, nor the power of God."

Here it would seem very plain that in the days of Jesus Christ there were scriptures in being that would have very easily set those Sadducees right, if they had only searched them in regard to this question. Why should Jesus speak of the scriptures at all in this case if there had been nothing in them pointing directly to the solution of this question. Again, why should the Sadducees put such a question as this to Jesus or any body else unless there had been something written showing that marriage concerned the life to come as well as this? But you may search the scriptures from beginning to end and you can not find a line that refers to this matter, in the most distant manner! Here again one may reasonably infer that very interesting scriptures are suppressed.

Paul again tells us that "the eye hath not seen, neither hath the ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love him." But said he again "God hath revealed them to us (his saints) by his spirit; for the spirit searcheth *all things*, yea the deep things of God." Paul meant of course that the natural or the unregenerate man knows nothing of those great things; but it was not so with the saints of God. By the spirit of God they were enabled to discern them in the inspired writings of the prophets, and also by the manifestations of the spirit itself. But ask those divines who oppose the Book of Mormon and tell us that "the canon of scripture is full and want no more revelation," to tell you anything definite in relation to "the things which God has prepared for them that love him," and what can they tell you? Very much the same as nothing at all. A thinking man needs something more definite than mere allusions to "the Shining River," "the Mystic Shore," "the Shining Shore," "Jordan's banks," "Canaan's happy shore," "Heaven and the realms of bliss," and "the golden streets," and "over there," and "beyond the swelling flood," "beyond the bounds of time and space," and a hundred other pious nothings.

The apostle Jude tells us that Enoch, the seventh from Adam, prophesied of the second coming of Christ in the Latter days, saying: "Behold the Lord cometh with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have committed, and of all their hard speeches which ungodly sinners have spoken against him." (Jude 14.) But where now is this great and good Book of Enoch? Gone; suppressed with all the rest. Indeed, we have come within a very little of losing even this prophecy; for when one considers that all we now have of so clear and forcible a writer as the apostle Jude, is one little scrap of a letter, we cannot but think that both prophecy and letter had a very narrow escape from being buried in the oblivion of all the rest.

Again we may very reasonably ask, if it has been necessary to preserve the writings of so many of the apostles, why should not the writings of the other four be preserved? What has become of these great and holy men's works? Did not all of the Twelve travel and preach and have the heavens opened to them, and receive revelation, and knowledge, and power, and suffer martyrdom, one as well as the others? We will say that the writings of these remaining apostles might not occupy a very important place in the salvation of men, and might not settle some very important questions now and spite among the orthodox sects and parties of the present day. Saint Luke in the preface to his gospel says, "There is much which have taken in hand to set forth in order, & confirmation of those things which are most surely believed among us," &c. &c. &c. It seemed good to me also, having had perfect understanding of all things from the very first, to write and to send to thee witness of the gospel of Christ. (See Luke 1:1-4.)

Now there are only eight writers of what is now called the New Testament, Mark, Luke, John, Paul, Peter, James, and Jude. Luke is placed first in our canon of these writers; yet for all we know, he might come lower than most of the eight. If we were to arrange them in chronological order, the order would change. It is not, therefore, a very important matter. But in this place, surely, the right is right surely that we say, "These things did I do together with him," &c. &c. I very well know that is a mere opinion, and I do not know, and I do not care to say, that if the Sacred Memories of the book of Deuteronomy and Genesis among the latter Day Saints were not portions from God's most certainly true, original Word, as the Book of Mormon says, it would be a wonder, "that an exceedingly great many do stumble, because of the many plain and precious promises taken away from the book of the Lamb of God." Every reflecting man knows that infidelity, in these days, has become a very lengthy and rapid study. We cannot but think that if they had had the words plain and precious things were foretold to, and plainly shown to have been robbed from the scriptures, that infidelity could not have taken the gigantic strides that it has.

Still we often hear the remark that "If God saw that we had need of any more scripture, he would no doubt have given it to us." A very short-sighted and foolish remark indeed. God has frequently given commandments to men neither to add to nor diminish from his words, and all this implies that man—especially wicked men when they get into power—may and will do it, just as they do many other things forbidden. (Deut. 4, 2, 12, 32. Prov. 30, 6.) Moreover he has frequently commanded that his word be written on monuments, that it might not only speak to the passerby, but that they might also preserve them from generation to generation; but the hand of time and barbarism, destroys almost the best monuments, and unless well protected from the elements, they must be renewed from time to time, or else eventually go to ruin and decay.

Thus was Joshua and all Israel, and their prophets commanded to preserve them. (Deut. 27, 1-8. Hab. 2, 2.) The remains of many such monuments are still in existence; but time has so preyed upon their testimony that they are anything but complete. But aside from all this, we have the precious promise that God will, in spite of all the efforts of wicked men to destroy them, preserve all his words from generation to generation, for ever and ever, as "who ever tried in a furnace of earth, and

purified seven times" (Ps. 12, 6, 7. Prov. 2, 7. Is. 55, 11. Math. 24, 35.) Now in all the above reference we find the decree that God will preserve his word and that it shall accomplish the thing for which it was sent, and that none of it shall be lost though the heavens and the earth pass away; yet all this furnishes no argument that it will be found always among those who oppose and disregard it, and seek to destroy it. He may rest assured that when the Romanish power "*cast down the truth to the ground,*" as foretold by Daniel, and destroyed the "mighty and the holy people," the almighty had his eye upon this matter, and measures were taken by him to hide up and preserve his holy words to come forth again, in his own good time in the latter Days to build up his church again, and establish his Kingdom no more to be thrown down forever. The coming forth of the Book of Mormon in these days is the very best evidence that God thus preserves his words forever and ever; and that they will accomplish that which he pleases, and prosper in that which he has sent it to do.

One or two more short prophecies from the Book of Mormon, then we have done. Speaking of the blinding, foolish, conflicting, and false teachings of the present day, and the corruption and pride of religious leaders, it goes on to say, "Yea, and there shall be many which shall teach after this manner, false, and vain, and foolish doctrines, and shall be puffed up in their hearts and shall seek deep to hide their counsels from the Lord, and their works shall be in the dark; and *the blood of the saints shall cry from the ground against them.*" (12 chap. 2d. Book of Nephi, par. 1.)

The reader will bear in mind that the time alluded to, is that following the coming forth of the Book of Mormon in 1830; and the saints whose blood would cry to heaven against their murders are those who believe in the Book of Mormon as a revelation from God, and Joseph Smith, the chosen instrument in the hands of God to bring it to light. The Book of Mormon recognizes none others in this generation as saints. In less than eight years from the publication of the Book of Mormon, many of the saints were literally slaughtered, shot down in cold blood for no other reason than that they were Mormons, and thus too by mobs led and harangued into the maddest fury and violence by reverend divines and ministers of various religious denominations, in Missouri, and afterward in Illinois. The prophet Joseph Smith and his brother Hyrum, and different others even since that time, have all been numbered for their faith in the Book of Mormon and in the Almighty as a God of revelation.

In a country like the United States where but as short time before, a new system of government had been established, based principally upon the right of every man to worship God according to the dictates of his own conscience, he must be a very shrewd and foresighted young man, who, as the founder of a system of religion, could predict that his followers would be martyred in the course of a single generation for their faith in that system; and by the very class of men too of whom it was prophesied it would be done. But all this has been done.

Again we are told in the Book of Mormon that the period or generation immediately following the coming forth of that book would be a period of great wickedness, and that earthquakes, storms, tempests, earthquakes, accompanied by great noise from the bowels of the earth, thunder and lightning, great fires, and famines and pestilences, and blood-shed or wars, would be upon

the face of all the earth in consequence of such wickedness. (See 2d. Book of Nephi, chap. 5, par. 1 chap. 11, par. 13.) More over it informs us in various places that we are now living in that generation which Jesus said would be like that in the days of Noah, that would precede his second coming at the end of the world when he would blot all wickedness from the face of the earth, in flaming fire; when all the righteous will come with him, and the saints, who are on the earth and in their graves, shall be caught up to meet him in the air, and dwell with him on the earth, in its purified state a thousand years in rest and peace, and again, for ever and ever.

When one considers that crime, since the coming forth of the Book of Mormon, has greatly increased instead of lessened; and again, of the vast wars, earthquakes, storms, tempests, and tornadoes, the fires, famines, pestilences, and destructions by fierce and vivid lightning; to say nothing of many other judgments that have taken place, and are still increasing in the earth in this generation, he can only conclude that knowledge necessary to predict all this with such marvelous accuracy must necessarily have been given by inspiration of God; for the wisdom of man never pointed it out. And now we will further say that God has informed us that all these calamities will yet very greatly increase upon the earth, and must go on until the coming of Christ makes a full end of all wickedness on the earth; and that all the people who were on the earth when the Book of Mormon was published, will not have passed away before the son of man will be seen. Remember, then, O reader, whoever you may be, that the Book of Mormon, in its coming forth, is the beginning of that dispensation called by Paul, "the dispensation of the fullness of times in which God will gather all things in one both which are in heaven, and which are on earth," (Eph. 1: 10) and that it contains "this gospel" which Jesus said is one of the signs of his second coming and of the end of the world, (which is the end of the wicked,) and which he said would be preached in all the world for a witness unto all nations, and then shall the end come. Remember that "this gospel" which Jesus spoke of, is not a spurious nor a half gospel, but a gospel that has in it power, revelation, prophecy, tongues, healing, miracles, the ministry of angels, visions and the word of the Lord. This is certainly such a gospel as Jesus and his apostles preached, and this gospel in its fullness is contained in the Book of Mormon, and it has steadily gone on its mission until it has now gone over more than half the earth, and many of the islands of the sea. And all those who obey its requirements receive knowledge for themselves, that it is a revelation from God.

The reader will remember that we have touched very briefly upon the nature and contents of the Book of Mormon, simply because the limits of our article would not allow a further consideration. We would therefore advise the reader to make himself further acquainted with this book; for we feel to interest all to read it, search it, and ask the almighty to give him the knowledge of its truth; for there is no earthly consideration to be compared to it, in relation to your welfare here or hereafter. Be ye therefore admonished, O ye people, for great calamities are nigh at hand upon all hands, and there is none to escape but those who hearken to the counsels of God in these latter days as given in the Book of Mormon and the dispensation it opens.

c, Bogue, Charlevoix county Mich., March 25, 1854.